Deus Juſtificatus,

OR,

A Vindication of the glory of the Divine Attributes in the Queſtion of ORIGINAL SIN.

Againſt the Presbyterian way of Underſtanding it.

By JER. TAYLOR, D.D.

Lucretius.

Nam neque tam facilis res ulla eſt, quin ea primum,
Difficilis magis ad credendum conſtet ———

LONDON,
Printed by *R. N.* for *R. Royſton* at the Angel in *Ivie-Lane.* 1656.

TO THE

RIGHT HONORABLE

and religious Lady,

The Lady

CHRISTIAN,

Counteſſe Dowager of

Devonſhire.

TO THE

RIGHT HONORABLE

and religious Lady,

THE LADY

CHRISTIAN,

Countess Dowager of

DEVONSHIRE.

Madam,

WHen I reflect upon the infinite disputes which have troubled the publick meetings of Christendom concerning Original sin, and how impatient and vext some men lately have been, when I offered to them my endeavours and conjectures concerning that Question, with purposes very differing from what were seen in the face of other mens designes, and had handled it so, that God might be glorified in the Article, and men might be instructed and edified in order to good life; I could not but

think that wiſe Heathen ſaid rarely well in his little adagy, relating to the preſent ſubject; Εἰς παραδοξίαν ἔφυμεν. *Mankind was born to be a riddle, and our nativity is in the dark; for men have taken the liberty to think what they pleaſe, and to ſay what they think; and they affirme many things, and can prove but few things; and take the ſayings of men for the Oracles of God, and bold affirmatives for convincing arguments; and Saint* Pauls *text muſt be underſtood by Saint* Auſtins *commentary, and Saint* Auſtin *ſhall be heard in all, becauſe he ſpake againſt ſuch men who in ſome*

ſome things were not to be heard; and after all, becauſe his Doctrine was taken for granted by ignorant ages, and being received ſo long, was incorporated into the reſolved Doctrine of the Church, with ſo great a firmneſſe, it became almoſt a ſhame to examine what the world believed ſo unſuſpectingly; and he that ſhall firſt attempt it, muſt reſolve to give up a great portion of his reputation to be torn in pieces by the ignorant and by the zealous, by ſome of the learned, and by all the Envious; and they who love to teach in quiet, being at reſt in their chaires and pul-

pits will be froward when they are awakened, and rather then they will be ſuſpected to have taught amiſſe, will juſtifie an error by the reproaching of him that tells them truth, which they are pleaſed to call new.

If any man differs from me in opinion, I am not troubled at it, but tell him that truth is in the underſtanding, and charity is in will, and is or ought to be there, before either his or my opinion in theſe controverſies can enter, and therefore that we ought to love alike, though we do not underſtand alike; but when I finde that men are angry at my Ingennity and openneſſe of diſ-

courſe

courſe, and endeavour to hinder the event of my labours, in the miniſtery of Souls, and are impatient of contradiction or variety of explication, and underſtanding of Queſtions, I *think my ſelf concerned to defend the truth which* I *have publiſhed, to acquit it from the ſuſpition of evil appendages, to demonſtrate not onely the truth, but the piety of it, and the neceſſity, and thoſe great advantages which by this Doctrine ſo underſtood may be reaped, if men will be quiet and patient, void of prejudice and not void of Charity.*

This (Madam) *is reaſon*

ſufficient why I offer ſo many juſtifications of my Doctrine, before any man appears in publick againſt it; but becauſe there are many who do enter into the houſes of the rich and the honourable, and whiſper ſecret oppoſitions and accuſations rather then arguments againſt my Doctrine; and the good women that are zealous for Religion, and make up in the paſſions of one faculty what is not ſo viſible in the actions and operations of another, are ſure to be affrighted before they be inſtructed, and men enter caveats in that Court before they try the cauſe. I have found, that ſome men

men, to whom I gave and designed my labours, and for whose sake I was willing to suffer the persecution of a suspected truth, have been so unjust to me, and so unserviceable to your Honour (Madam,) *and to some other excellent and rare personages, as to tell stories, and give names to my proposition, and by secret murmurs hinder you from receiving that good which your wisdom and your piety would have discerned there, if they had not affrighted you with telling, that a snake lay under the Plantane, and that this Doctrine wich is as wholesome as the fruits of Paradise,*

was

was inwrapped with the infoldings of a Serpent, subtle and fallacious.

Madam, *I know the arts of these men; and they often put me in mind of what was told me by* Mr. Sackvill *the late* Earl *of* Dorsets *Uncle; that the cunning Sects of the World (he named the* Jesuits *and the* Presbyterians*) did more prevail by whispering to* Ladies, *then all the Church of* England *and the more sober* Protestants *could do by fine force and strength of argument. For they by prejudice or fears, terrible things, and zealous nothings, confident sayings and little stories, governing*

the

the Ladies *consciences, who can perswade their* Lords, *their* Lords *will convert their Tenants, and so the World is all their own. I wish them all good of their profits and purchases; but yet because they are questions of Souls, of their interest and advantages; I cannot wish they may prevail with the more Religious and Zealous Persons: and therefore* (Madam) *I have taken the boldnesse to write this tedious letter to your Honour, that I may give you a right understanding and an easy explication of this great Question; as conceiving my self the more bound to do it to your Honour,*

not

not onely becauſe you are Zealous for the Religion of this Church, and are a perſon as well of reaſon as of Honour, but alſo becauſe you have paſſed divers obligations upon me, for which, all my ſervices are too little a return.

Deus

Deus Justificatus,

OR,

A Vindication of the Divine Attributes.

IN Order to which, I will plainly describe the great lines of difference and danger, which are in the errors and mistakes about this Question.

2. I will prove the truth and necessity of my own, together with the usefulness and reasonableness of it.

3. I will answer those little murmurs, by which (so far as I can yet learn) these men seek to invade the understandings of those who have not leisure or will to examine the thing it self in my own words and arguments.

4. And if any thing else falls in by the bie, in which I can give satisfaction

ction to a Person of Your great Worthiness, I will not omit it, as being desirous to have this Doctrine stand as fair in your eyes, as it is in all its own colours and proportions.

But first (Madam) be pleased to remember that the question is not whether there bee any such thing as *Originall Sin*; for it is certain, and confessed on all hands almost. For my part, I cannot but confess that to be, which I feel, and groan under, and by which all the World is miserable.

Adam turned his back upon the Sun, and dwelt in the dark and the shadow; he sinned, and fell into Gods displeasure, and was made naked of all his supernaturall endowments, and was ashamed and sentenced to death, and deprived of the means of long life, and of the Sacrament and instrument of Immortality,

ty, I mean the Tree of Life; he then fell under the evills of a ſickly body, and a paſſionate, ignorant, uninſtructed ſoul; his ſin made him ſickly, his ſicklineſs made him peeviſh, his ſin left him ignorant, his ignorance made him fooliſh and unreaſonable: His ſin left him to his nature, and by his nature, who ever was to be born at all, was to be born a child, and to do before he could underſtand, & bred under Laws, to which he was alwayes bound, but which could not always be exacted; and he was to chooſe, when he could not reaſon, and had paſſions moſt ſtrong, when he had his underſtanding moſt weak, and was to ride a wilde horſe without a bridle, and the more need he had of a curb, the leſs ſtrength he had to uſe it, and this being the caſe of all the World, what was *every mans* evill, became all mens greater evill; and though

alone

alone it was very bad, yet when they came together it was made much worſe; like Ships in a ſtorm, every one alone hath enough to do to out-ride it; but when they meet, beſides the evills of the ſtorm, they find the intolerable calamitie of their mutuall concuſſion, and every ſhip that is ready to be oppreſſed with the tempeſt, is a worſe tempeſt to every veſſell, againſt which it is violently daſhed. So it is in mankind, every man hath evill enough of his own; and it is hard for a man to live ſoberly, temperately, and religiouſly; but when he hath Parents and Children, brothers and ſiſters, friends and enemies, buyers and ſellers, Lawyers and Phyſitians, a family and a neighbourhood, a King over him, or Tenants under him, a Biſhop to rule in matters of Government ſpirituall, and a People to be rul'd by him in the affaires

of

of their Souls, then it is that every man dashes against another, and one relation requires what another denies; and when one speaks, another will contradict him; and that which is well spoken, is sometimes innocently mistaken, and that upon a good cause, produces an evill effect, and by these, and ten thousand other concurrent causes, man is made more then most miserable.

But the main thing is this; when God was angry with *Adam*, the man fell from the state of grace; for God withdrew his grace, and we returned to the state of meer nature, of our prime creation. And although I am not of *Petrus Diaconus* his mind, who said, that when we all fell in *Adam*, we fell into the dirt, and not only so, but we fell also upon a heap of stones; so that we not onely were made naked, but defiled also, and broken all in pieces; yet this

this I believe to be certain, that we by his fall received evill enough to undoe us, and ruine us all; but yet the evill did so descend upon us, that we were left in powers & capacities to serve and glorifie God; Gods service was made much harder, but not impossible; mankind was made miserable, but not desperate, we contracted an actuall mortality, but we were redeemable from the power of Death; sinne was easie and ready at the door, but it was resistable; Our *Will* was abused, but yet not destroyed; our Understanding was cosened, but yet still capable of the best instructions; and though the Devill had wounded us, yet God sent his Son, who like the good Samaritan poured Oyle and Wine into our wounds, and we were cured before we felt the hurt, that might have ruined us upon that Occasion. It is sad enough, but not

altogether so intolerable, and decretory, which the *Sibylline* Oracle describes to be the effect of *Adams* sin.

Ἄνθρωπος, πέπλασται θεῦ παλαμαῖς ἐνὶ ἀγλαΐς
Ὃν τε πλάνησιν ὄφις δόλιος ἐπὶ μοῖραν ἀνέλθειν
Τῦ θανάτῦ γνῶσιν τε λαβεῖν ἀγαθῦ τε καὶ κακῦ τε.

Man was the worke of God, fram'd by his hands,
Him did the Serpent cheat, that to deaths bands
He was subjected for his sin: for this was all,
He tasted good and evill by his fall.

But to this we may superadde that which *Plutarch* found to be experimentally true, *Mirum quod pedes move-*

moverunt ad usum rationis, nullo autem frænopassiones: the foot moves at the command of the Will and by the empire of reason, but the passions are stiff even then when the knee bends, and no bridle can make the Passions regular and temperate. And indeed (Madam) this is in a manner the sum total of the evill of our abused and corrupted nature; Our soul is in the body as in a Prison; it is there *tanquam in alienâ domo*, it is a sojourner, and lives by the bodies measures, and loves and hates by the bodies Interests and Inclinations; that which is pleasing and nourishing to the body, the soul chooses and delights in: that which is vexatious and troublesome, it abhorres, and hath motions accordingly; for Passions are nothing else but acts of the Will, carried to or from materiall Objects, and effects and impresses upon the man, made by such acts;

acts; consequent motions and productions from the Will It is an useless and a groundless proposition in Philosophy, to make the Passions to be distinct faculties, and seated in a differing region; for as the reasonable soul is both sensitive and vegetative, so is the Will elective and passionate, the region both of choice and passions, that is, When the Object is immateriall, or the motives such, the act of the Will is so meerly intellectuall, that it is then spirituall, and the acts are proper and Symbolical; but if the Object is materiall or corporall, the acts of the Will are adhæsion and aversation, and these it receives by the needs and inclinations of the body; now because many of the bodies needs are naturally necessary, and the rest are made so by being thought needs, and by being so naturally pleasant, and that this is the bodies

day

day, and it rules here in its own place and time, therefore it is that the will is so great a scene of passion and we so great servants of our bodies.

This was the great effect of *Adams* sin which became therrefore to us a punishment because of the appendant infirmity that went along with it; for *Adam* being spoiled of all the rectitudes and supernatural heights of grace, and thrust back to the form of nature, and left to derive grace to himself by a new Oeconomy, or to be without it; and his posterity left just so as he was left himself; he was permitted to the power of his enemy that betray'd him, and put under the power of his body whose appetites would govern him; and when they would grow irregular could not be mastered by any thing that was about him, or born with him,

him, ſo that his caſe was miſerable and naked, and his ſtate of things was imperfect and would be diſordered.

But now Madam, things being thus bad, are made worſe by the ſuperinduced Doctrines of men, which when I have repreſented to your Ladiſhip and told upon what accounts I reprove them, your Honour will finde that I have reaſon.

There are one ſort of *Calvins* Scholars whom we for diſtinctions ſake call *Supralapſarians*, who are ſo fierce in their ſentences of predeſtination and reprobation, that they ſay God look'd upon mankinde onely, as his Creation, and his ſlaves, over whom he having abſolute power, was very gracious that he was pleaſed to take ſome few, and ſave them abſolutely; and to the other greater part he did no wrong,

though he was pleased to damn them eternally, onely because he pleased; for they were his own; and *Qui jure suo utitur nemini facit injuriam* saies the law of reason, every one may do what he please with his own. But this bloody and horrible opinion is held but by a few; as tending directly to the dishonour of God, charging on Him alone that He is the cause of mens sins on Earth, and of mens eternal torments in Hell; it makes God to be powerfull, but his power not to be good; it makes him more cruel to men, then good men can be to Dogs and sheep; it makes him give the final sentence of Hell without any pretence or colour of justice; it represents him to be that which all the World must naturally fear, and naturally hate, as being a God delighting in the death of innocents; for so they are when he resolves to damn

damn them: and then moſt tyrannically, cruel, and unreaſonable; for it ſaies that to make a poſtnate pretence of juſtice, it decrees that men inevitably ſhall ſin, that they may inevitably, but juſtly, be damned; like the *Roman Lictors* who becauſe they could not put to death *Sejanus* daughters as being Virgins, defloured them after ſentence, that by that barbarity they might be capable of the utmoſt Cruelty; it makes God to be all that thing that can be hated; for it makes him neither to be good, nor juſt, nor reaſonable; but a mighty enemy to the biggeſt part of mankinde; it makes him to hate what himſelf hath made, and to puniſh that in another which in himſelf he decreed ſhould not be avoided: it charges the wiſdom of God with folly, as having no means to glorifie his juſtice, but by doing unjuſtly, by bringing in

that which himſelf hates, that he might do what himſelf loves: doing as *Tiberius* did to *Brutus* and *Nero* the Sons of *Germanicus*;

Variâ fraude induxit ut concitarentur ad convitia, et concitati perderentur; provoking them to raile, that he might puniſh their reproachings. Sueton. in vita. liber. c. 54.

This opinion reproaches the words and the Spirit of Scripture, it charges God with Hypocriſy and want of Mercy, making him a Father of Cruelties, not of Mercie, and is a perfect overthrow of all Religion, and all Lawes, and all Goverment; it deſtroyes the very being, and nature of all Election, thruſting a man down to the loweſt form of beaſts and birds, to whom a Spontaneity of doing certain actions is given by God, but it is in them ſo naturall, that it is unavoidable. Now concerning this horrid opinion, I

for

for my part ſhall ſay nothing but this; that he that ſayes there was no ſuch man as *Alexander*, would tell a horrible lie, and be injurious to all ſtory, and to the memory and fame of that great Prince, but he that ſhould ſay, It is true there was ſuch a man as *Alexander*, but he was a Tyrant, and a Blood-ſucker, cruel and injurious, falſe and diſſembling, an enemy of mankind, and for all the reaſons of the world to be hated and reproached, would certainly diſhonour *Alexander* more, and be his greateſt enemy: So I think in this, That the Atheiſts who deny there is a God, do not ſo impiouſly againſt God, as they that charge him with foul appellatives, or maintain ſuch ſentences, which if they were true, God could not be true. But theſe men (Madam) have nothing to do in the Queſtion of Originall Sin, ſave onely, that they ſay that

God did decree that *Adam* ſhould fall, and all the ſins that he ſinn'd, and all the world after him are no effects of choice, but of predeſtination, that is, they were the actions of God, rather then man.

But becauſe theſe men even to their brethren ſeem to ſpeak evil things of God, therefore the more wary and temperat of the *Calviniſts* bring down the order of reprobation lower; affirming that God looked upon all mankind in *Adam* as fallen into his diſpleaſure, hated by God, truly guilty of his ſin, liable to Eternal damnation, and they being all equally condemned, he was pleaſed to ſeparate ſome, the ſmaller number far, and irreſiſtibly bring them to Heaven; but the far greater number he paſſed over, leaving them to be damned for the ſin of *Adam*, and ſo they think they ſalve Gods Juſtice; and this was the

the deſigne and device of the Synod of *Dort*.

Now to bring this to paſſe, they teach concerning Original ſin.

1. That by this ſin our firſt Parents fell from their Original righteouſneſſe and communion with God, and ſo became dead in ſinne and wholly defiled in all the faculties, and parts of ſoul and body.

2. That whatſoever death was due to our firſt Parents for this ſin, they being the root of all mankinde, and the guilt of this ſin, being imputed, the ſame is conveied to all their poſterity by ordinary generation.

3. That by this Original corruption we are utterly indiſpoſed, diſabled, and made oppoſite to all good, and wholly inclined to all evill; and that from hence proceed all actual trangreſsions.

4. This corruption of nature re-

maines in the regenerate, and although it be through Christ pardoned and mortified, yet both it self and all the motions thereof, are trulie and properly sin.

5. Original sin being a transgression of the righteous Law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner whereby he is bound over to the wrath of God and curse of the Law, and so made subject to death with all miseries, spiritual, temporall, and eternal. These are the sayings of the late Assembly at *Westminster*.

Against this heap of errors and dangerous propositions I have made my former discoursings, and statings of the Question of Original sin. These are the Doctrines of the *Presbyterian*, but as unlike truth, as his assemblies are to our Church; for concerning him I may say.

Nemo

Nemo tam propè proculq; nobis.

He is the likeſt and the unlikeſt to a Son of our Church in the world; he is neereſt to us and furtheſt from us; and to all the world abroad he calls himſelf our friend, while at home he hates us and deſtroyes us.

Now I ſhall firſt ſpeak to the thing in general and its deſignes, then I ſhall make ſome obſervations upon the particulars.

1. This device of our *Preſbyterians* and of the Synod of *Dort* is but an artifice to ſave their propoſition harmleſs, & to ſtop the out-cries of Scripture and reaſon, and of all the World againſt them. But this way of ſtating the article of reprobation is as horrid in effect as the other. For

1. Is it by a natural conſequent

that we are guilty of *Adams* sin, or is it by the decree of God? Naturally it cannot be; for then the sins of all our forefathers, who are to their posterity the same that *Adam* was to his, must be ours; and not onely *Adams* first sin, but his others are ours upon the same account. But if it be by the Decree of God, by his choice and constitution, that it should be so (as Mr. *Calvin* and Dr. *Twisse* (that I may name no more for that side, do expressly teach) it followes, that God is the Author of our Sin; So that I may use Mr. *Calvins* words; "How is it that so many "Nations with their Children "should be involved in the fall "without remedy, but because God would have it so? and if that be the matter, then to God, as to the

Instit. l. 3. c. 23. Sect. 7. Vind. Grat. l. 1. p. 1. disgres. 4. c. 3.

the cauſe, muſt that ſin, and that damnation be accounted.

And let it then be conſidered, whether this be not as bad as the worſt, For the *Supralapſarians* ſay, God did decree that the greateſt part of mankind ſhould periſh only becauſe he would: The *Sublapſarians* ſay, That God made it by his decree neceſſary, that all wee who were born of *Adam* ſhould be born guilty of Originall Sin, and he it was who decreed to damne whom he pleaſed for that ſin, in which he decreed they ſhould be born; and both theſe he did for no other conſideration, but becauſe he would. Is it not therefore evident, that he abſolutely decreed Damnation to theſe Perſons? For he that decrees the end, and he that decrees the onely neceſſary and effective meanes to the end, and decrees that it ſhall be the end of that means, does decree abſolute

lutely alike; though by ſeveral diſpenſations: And then all the evill conſequents which I reckoned before to be the monſtrous productions of the firſt way; are all Daughters of the other; and if *Solomon* were here, he could not tell which were the truer Mother.

Now that the caſe is equall between them, ſome of their own chiefeſt do confeſs, ſo Dr. *Twiſſe*. If God may ordain Men to Hell for *Adam's* ſin, which is derived unto them by Gods onely conſtitution: he may as well do it abſolutely without any ſuch conſtitution: The ſame alſo is affirmed by *Maccovius*, and by Mr. *Calvin*: and the reaſon is plain; for he that does a thing for a reaſon which himſelf makes, may as well do it without a reaſon, Or he may make his owne Will to be the reaſon, becauſe the thing, and the motive of the

Diſp. 18. *Inſt. lib.* 3. *cap.* 23. *Sect.* 23.

the thing, come in both cases, equally from the same principle, and from that alone.

Now (Madam) be pleased to say, whether I had not reason and necessity for what I have taught: You are a happy Mother of an Honorable Posterity, your Children and Nephews are Deare to you as your right eye, and yet you cannot love them so well as God loves them, and it is possible that a Mother should forget her Children, yet God even then will not, cannot; but if our Father and Mother forsake us, God taketh us up: Now Madam consider, could you have found in your heart when the Nurses and Midwives had bound up the heads of any of your Children, when you had born them with pain and joy upon your knees, could you have been tempted to give command that murderers should be brought to slay them alive, to put them to exquisite tortures

tures, and then in the middeſt of their ſaddeſt groans, throw any one of them into the flames of a fierce fire, for no other reaſon, but becauſe he was born at Latimers, or upon a Friday, or when the Moon was in her prime, or for what other reaſon you had made, and they could never avoid? could you have been delighted in their horrid ſhrieks and out-cries, and taking pleaſure in their unavoidable and their intollerable calamity? could you have ſmiled, if the hangman had ſnatched your Eldeſt Son from his Nurſes breaſts, and daſhed his brains out againſt the pavement; and would you not have wondred that any Father or Mother could eſpie the innocence and prety ſmiles of your ſweet babes, and yet tear their limbs in pieces, or deviſe deviliſh artifices to make them roar with intollerable convulſions? could you deſire to be thought good, and

yet

yet have delighted in ſuch cruelty? I know I may anſwer for you; you would firſt have dyed your ſelf. And yet ſay again, God loves mankind better then we can love one another, and he is eſſentially juſt, and he is infinitely mercifull, and he is all goodneſs, and therefore though we might poſſibly do evil things, yet he cannot, and yet this doctrine of the Presbyterian reprobation, ſaies he both can and does things, the very apprehenſion of which hath cauſed many in deſpair to drown or hang themſelves.

Now if the Doctrine of abſolute Reprobation be ſo horrid, ſo intolerable a propoſition, ſo unjuſt and blaſphemous to God, ſo injurious and cruell to men, and that there is no colour or pretence to juſtifie it, but by pretending our guilt of *Adams* ſin, and damnation to be the puniſhment: then becauſe from truth

truth nothing but truth can iſſue; that muſt needs be a lie, from which ſuch horrid conſequences do proceed. For the caſe in ſhort is this; If it be juſt for God to damne any one of *Adam's* Poſterity for *Adam's* ſin, then it is juſt in him to damne all; for all his Children are equally guilty; and then if he ſpares any, it is Mercy: and the reſt who periſh have no cauſe to complain. But if all theſe fearful conſequences which Reaſon and Religion ſo much abhorr do ſo certainly follow from ſuch doctrines of Reprobation, and theſe doctrines wholly rely upon this pretence, it follows, that the pretence is infinitely falſe and intollerable; and that it cannot be juſt for God to damne us for being in a ſtate of calamity, to which ſtate we entred no way but by his conſtitution and decree.

You ſee, Madam, I had reaſon to reprove

reprove that doctrine, which ſaid, It was juſt in God to damne us for the ſinne of *Adam*.

Though this be the maine error; yet there are ſome other collaterall things which I can by no means approve, ſuch is that. 1. That by the Sin of *Adam* our Parents became wholly defiled in all the faculties and Powers of their ſouls and bodies. And 2. That by this we alſo are diſabled, and made oppoſite to all good, and wholly inclined to all evill. And 3. That from hence proceed all actuall tranſgreſſions. And 4. that our naturall corruption in the regenerate ſtill remains, and is ſtill properly a ſin.

Againſt this, I oppoſed theſe Propoſitions; That the effect of *Adams* ſin was in himſelf bad enough; for it deveſted him of that ſtate of grace and favour where God placed him; it threw him from Paradiſe, and all the

the advantages of that place, it left him in the ſtate of Nature; but yet his nature was not ſpoiled by that ſin; he was not wholly inclined to all evill, neither was he diſabled and made oppoſite to all good; only his good was imperfect, it was naturall and fell ſhort of heaven; for till his nature was inveſted with a new nature, he could go no further then the deſigne of his firſt Nature, that is, without Chriſt, without the Spirit of Chriſt, he could never arrive at heaven, which is his ſupernaturall condition; But 1. There ſtill remained in him a naturall freedom of doing good or evill. 2. In every one that was born, there are great inclinations to ſome good. 3. Where our Nature was averſe to good, it is not the direct *ſin of Nature*, but the imperfection of it, the reaſon being, becauſe God ſuperinduced Lawes againſt our naturall inclination, and yet

yet there was in nature nothing ſufficient to make us contradict our nature in obedience to God; all that being to come from a ſupernaturall and Divine principle. Theſe I ſhall prove together, for one depends upon another.

1. And firſt, that the liberty of will did not periſh to mankind by the fall of *Adam* is ſo evident, that S^t. *Auſtin* who is an adverſary in ſome parts of this Queſtion, but not yet, by way of queſtion and confidence askes, *Quis autem noſtrûm dicat quod primi hominis peccato perierit liberum arbitrium de humano genere*? Which of us can ſay, That the liberty of our Will did periſh by the ſin of the firſt Man? And he adds a rare reaſon; for it is ſo certain, that it did not periſh in a ſinner, that this thing onely is it by which they do ſinne, eſpecially when

Lib. 1. ad Bonifac. c. 2.

when they delight in their ſinne; and by the love of ſin, that thing is pleaſing to them which they liſt to do.] And therefore when we are charged with ſin, it is worthy of inquiry, whence it is that we are ſinners? Is it by the neceſſity of nature, or by the liberty of our Will? If by nature, and not choice, then it is good and not evil; for whatſoever is our Nature, is of Gods making, and conſequently is good; but if we are ſinners by choice & liberty of will, whence had we this libertie? If from *Adam*, then we have not loſt it; but if we had it not from him, then from him we do not derive all our ſin; for by this liberty alone we ſin.

If it be replied, that wee are free to ſin, but not to good; it is ſuch a foolery, and the cauſe of the miſtake ſo evident, and ſo ignorant, that I wonder any man of Learning or common ſenſe ſhould own it. For if

if I be free to evill; then I can chuſe evill, or refuſe it; If I can refuſe it, then I can do good; for to refuſe that evill is good, and it is in the Commandement [*Eſchew evill*] but if I cannot chooſe or refuſe it, how am I free to evill? For *Voluntas* and *libertas*, *Will* and *Liberty* in Philoſophy are not the ſame: I may will it, when I cannot will the contrary; as the Saints in Heaven, and God himſelf wills good; they can not will evill; becauſe to do ſo is imperfection and contrary to felicity; but here is no liberty; for liberty is with power, to do, or not to do; to do this or the contrary; and if this liberty be not in us, we are not in the ſtate of obedience, or of diſobedience; which is the ſtate of all them who are alive, who are neither in hell nor Heaven. But that our caſe is otherwiſe, if I had no other argument in the world, and were never

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ſo prejudicate and obſtinate a perſon, I think I ſhould be perfectly convinced by thoſe words of S. *Paul* 1 *Cor.* 7. 37. The Apoſtle ſpeaks of a good act tending not onely to the keeping of a Precept, but to a counſel of perfection; & concerning that, he hath theſe words; *Nevertheleſſe, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his Virgin, doth well.* The words are plain, and need no explication. If this be not a plain liberty of choice, and a power of will, then words mean nothing, and we can never hope to underſtand one anothers meaning. But if ſinne be avoidable, then wee have liberty of choice. If it be unavoidable, it is not imputable by the meaſures of Lawes, and Juſtice; what it is by Empire and Tyranny, let the Adverſaries inquire and

prove:

prove: But since all Theology, all Schools of learning consent in this, that an invincible or unavoidable ignorance does wholly excuse from sin; why an invincible and an unavoidable necessity shall not also excuse, I confesse I have not yet been taught.

But if by *Adam's* sinne wee be so utterly indisposed, disabled, and opposite to all good, wholly inclined to evill, and from hence come all actuall sinnes, that is, That by *Adam* we are brought to that passe, that we cannot chuse but sinne: it is a strange severity, that this should descend upon Persons otherwise most innocent, and that this which is the most grievous of all evills; *primus & maximapeccantium pœna est peccasse.* (Seneca) To be given over to sin, is the worst calamity, the most extreme anger never inflicted directly at all for any sinne, as I have

other-

therwise proved, and not indirectly, but upon the extremest anger; which cannot be supposed, unless God be more angry with us for being born Men, then for choosing to be sinners.

Doctr. and Pract. of Repent.

The Consequent of these Arguments is this; That our faculties are not so wholly spoiled by *Adams* fall, but that we can choose good or evill, that our nature is not wholly disabled and made opposite to all good: But to nature are left and given as much as to the handmaid *Agar*; nature hath nothing to do with the inheritance, but she and her sons have gifts given them; and by nature we have Laws of Virtue and inclinations to Virtue, and naturally we love God, and worship him, and speak good things of him, and love our Parents, and abstain from incestuous mixtures, and are pleased when

when we do well, and affrighted within when we ſin in horrid inſtances againſt God, all this is in Nature, and much good comes from Nature, *neque enim quaſi laſſa & effœta natura eſt, ut nihil jam laudabile pariat*; Nature is not ſo old, ſo abſolute and dried a trunck as to bring no good fruits upon its own ſtock; and the French-men have a good proverb, *Bonus ſanguis non mentitur*, a good blood never lies; and ſome men are naturally chaſt, and ſome are abſtemious, and many are juſt and friendly, and noble and charitable: and therefore all actual ſins do not proceed from this ſin of *Adam*; for if the ſin of *Adam* left us in liberty to ſin, and that this liberty was before *Adams* fall, then it is not long of *Adams* fall that we ſin; by his fall it ſhould rather be that we cannot chooſe but do this or that, Plinius. ep. 12. lib.

and then it is no sin; But to say that our actuall sins should any more proceed from *Adams* fall, then *Adams* fal should proceed from it self, is not to be imagined, for what made *Adam* sin when he fell? If a fatal decree made him sin, then he was nothing to blame.

Fati ista culpa est
Nemo fit fato nocens

No guilt upon mankinde can lie
For whats the fault of destiny.

And *Adam* might with just reason lay the blame from himself, and say as *Agamemnon* did in *Homer*,

——ἐγὼ δ' ἐκ ἄλλῳ εἰμὶ
Ἀλλὰ Ζεὺς καὶ μοῖρα, καὶ ἠερο-
φοῖτις Ἐρινύς.

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It was not I that ſinned, but it was fate or a fury, it was God and not I, it was not my act, but the effect of the Divine decree, and then the ſame decree may make us ſin, and not the ſin of *Adam* be the cauſe of it. But if a liberty of will made *Adam* ſin, then this liberty to ſin being ſtill left us, this liberty and and not *Adams* ſin is the cauſe of all our actual.

Concerning the other clauſe in the *Presbyterian* article, that our natural corruption in the regenerate ſtill remaines, and *is ſtill a ſin, and properly a ſin*: I have (I confeſſe) heartily oppoſed it, and ſhall beſides my arguments, confute it with my blood, if God ſhall call me; for it is ſo great a reproach to the ſpirit and power of Chriſt, and to the effects of Baptiſme, to Scripture and to right reaſon, that all good people are bound in Conſci-

ence to be zealous againſt it.

For when Chriſt came to reconcile us to his Father, he came to take away our ſins, not onely to pardon them, but to deſtroy them; and if the regenerate, in whom the ſpirit of Chriſt rules, and in whom all their habitual ſins are dead, are ſtill under the ſervitude and in the ſtock's of Original ſin, then it follows, not onely that our guilt of *Adams* ſin is greater then our own actual, the ſin that we never conſented to, is of a deeper grain then that which we have choſen and delighted in, and God was more angry with *Cain* that he was born of *Adam*, then that he kill'd his Brother; and *Judas* by deſcent from the firſt *Adam* contracted that ſin which he could never be quit of: but he might have been quit of his betraying the ſecond *Adam*, if he would not have deſpai-

red;

red; I ſay not onely theſe horrid conſequences do follow, but this alſo will follow; that *Adams* ſin hath done ſome miſchief that the grace of Chriſt can never cure; and generation ſtaines ſo much, that regeneration cannot waſh it clean. Beſides all this; if the natural corruption remaines in the regenerate and be properly a ſin, then either Gods hates the regenerate, or loves the ſinner, and when he dies he muſt enter into Heaven, with that ſin, which he cannot lay down but in the grave: as the vileſt ſinner layes down every ſin; and then an unclean thing can go to Heaven, or elſe no man can; and laſtly, to ſay that this natural corruption, though it be *pardoned* and *mortified*, yet ſtill remaines, and is ſtil a ſin, is perfect non-ſence; for if it be *mortified*, it is not, it hath no being; if it is pardoned it was indeed, but now is no ſin; for

till a man can be guilty of ſin without obligation to puniſhment, a ſin cannot be a ſin that is pardoned; that is, if the obligation to puniſhment or the guilt be taken away, a man is not guilty. Thus far (Madam) I hope you will think I had reaſon.

One thing more I did and do reprove in their *Weſtminſter* articles: and that is, that Original ſin, meaning, our ſin derived from *Adam*, is contrary to the law of God and doth in its own nature bring guilt upon the ſinner; binding him over to Gods wrath &c. that is, that the ſin of *Adam* imputed to us is properly, formally, and inhærently a ſin. If it were properly a ſin in us, *our ſin*, it might indeed be damnable; for every tranſgreſſion of the Divine Commandment is ſo: but becauſe I have proved it cannot bring eternal damnation, I can as well

well argue thus: this ſin cannot juſtly bring us to damnation, therefore it is not properly a ſin: as to ſay; this is properly a ſin, therfore it can bring us to damnation. Either of them both follow well: but becauſe they cannot prove it to be a ſin properly, or any other wayes but by a limited imputation to certain purpoſes; they cannot ſay it infers damnation. But becauſe I have proved, it cannot infer damnation, I can ſafely conclude, it is not formally, properly, and inherently a ſin in us.

Nec placet ô ſuperi vobis cum vertere cuncta
Propoſitum, noſtris erroribus addere crimen,

Nor did it pleaſe our God, when that our ſtate
Was chang'd, to adde a crime unto our fate.

I have now (Madam) though much to your trouble quitted my ſelf of my *Presbyterian* opponents, ſo far as I can judge fitting for the preſent: but my friends alſo take ſome exceptions; and there are ſome objections made, and blows given me as it happened to our Bleſſed Saviour, *in domo illorum qui diligebant me*; in the houſe of my Mother and in the ſocieties of ſome of my Deareſt Brethren. For the caſe is this.

They

They joyn with me in all this that I have ſaid; *viz.* That Original ſin is ours onely by imputation; that it leaves us ſtill in our natural liberty, and though it hath deveſted us of our ſupernaturals, yet that our nature is almoſt the ſame, and by the grace of Jeſus as capable of Heaven as it could ever be, by derivation of Original righteouſneſſe from *Adam*. In the conduct and in the deſcription of this Queſtion, being uſually eſteemed to be onely Scholaſtical, I confeſſe they (as all men elſe) do uſually differ; for it was long ago obſerv'd, that there are 16. ſeveral famous opinions, in this one Queſtion of Original ſin. But my Brethren, are willlng to confeſſe, that for *Adams* ſin alone no man did or ſhall ever periſh. And that it is rather to be called a ſtain then a ſin. If they were all of one minde and one voice in this

article, though but thus far, I would not move a ſtone to diſturb it, but ſome draw one way and ſome another, and they that are apteſt to underſtand the whole ſecret, do put fetters and bars upon their own underſtanding by an importune regard to the great names of ſome dead men, who are called *maſters upon earth*, and whoſe authority is as apt to miſlead us into ſome propoſitions, as their learning is uſefull to guide us in others: but ſo it happens, that becauſe all are not of a minde, I cannot give account of every diſagreeing man; but of that which is moſt material I ſhall. Some learned perſons are content I ſhould ſay no man is damned for the ſin of *Adam* alone; but yet that we ſtand guilty in *Adam*, and redeemed from this damnation by Chriſt; and if that the article were ſo ſtated, it would not

not intrench upon the *juſtice* or the *goodneſſe* of God; for *his juſtice* would be ſufficiently declared, becauſe no man can complain of wrong done him when the evil that he fell into by *Adam* is taken off by Chriſt; and *his goodneſſe* is manifeſt in making a new *Cenſus* for us, taxing and numbring us in Chriſt, and giving us free Redemption by the blood of Jeſus: but yet that we ought to confeſs that we are liable to damnation *by Adam*, and ſaved from thence *by Chriſt*; that Gods *juſtice* may be glorified in *that*, and his *goodneſſe* in *this*, but that we are ſtill real ſinners till waſhed in the blood of Lamb; and *without God*, and without hopes of heaven, till then: and that if this article be thus handled, the *Presbyterian* fancie will diſappear; for they can be confuted without denying *Adams* ſin to be dam-

damnable; by saying it is pardoned in Christ, and in Christ all men are restored, and he is the head of the Predestination; for in him God looked upon us when he designed us to our final state: and this say they is much for the honour of Christs Redemption.

To these things (Madam) I have much to say; some thing I will trouble your Ladiship withal at this time, that you and all that consider the particulars may see, I could not do the work of God and truth if I had proceeded in that method. For

1. It is observable that those wiser persons, who will by no means admit that any one is or ever shall be damned for Original sin, do by this means hope to salve the justice of God; by which they plainly imply that to damn us for this, is hard and intolerable; and therefore they

they ſuppoſe they have declared a remedy. But then this alſo is to be conſidered; if it be intolerable to damn children for the ſin of *Adam*, then it is intolerable to ſay it is *damnable*; If that be not juſt or reaſonable, then this is alſo unjuſt and unreaſonable; for the ſentence and the execution of the ſentence are the ſame emanation and iſſue of juſtice and are to be equally accounted of. For.

2. I demand, had it been juſt in God, to damn all mankinde to the eternal paines of hell, for *Adams* ſin, commited before they had a being, or could conſent to it, or know of it? if it could be juſt, then any thing in the world can be juſt, and it is no matter who is innocent, or who is criminal directly and by choice, ſince they may turn Devils in their Mothers bellies; and it matters not whether there be any laws

laws or no, since it is all one that there be no law, and that we do not know whether there be or no; and it matters not whether there be any judicial processe, for we may as well be damned without judgment, as be guilty without action: and besides, all those arguments will presse here which I urged in my first discourse. Now if it had been unjust actually to damn us all for the sin of one, it was unjust to sentence us to it; for if he did give sentence against us justly, he could justly have executed the sentence; and this is just if that be. But

2. God did put this sentence in execution; for when he sent the Holy Jesus into the world, to die for us and to Redeem us, he satisfied his Fathers Anger, for Original sin as well as for actual; he paid all the price of that as well as of this damnation; and the hor-

rible

rible ſentence was brought off; and God was ſo ſatisfied that his juſtice had full meaſure; for ſo all men ſay who ſpeak the voice of the Church in the matter of Chriſts ſatisfaction, ſo that now, although there was the goodneſſe of God, in taking the evil from us; yet how to reconcile this proceſſe with his juſtice, *viz.* That for the ſin of another their God ſhould ſentence all the world to the portion of devils to eternal ages; and that he would not be reconciled to us, or take off this horrible ſentence, without a full price to be paid to his juſtice; by the Saviour of the world, *this*, *this* is it that I require may be reconciled to that Notion which we have of the Divine juſtice.

4. If no man ſhall ever be damned for the ſin of *Adam* alone, then I demand whether are they born quitt from the guilt; or when they

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are quitted? if they be born free; I agree to it; but then they were never charg'd with it, ſo far as to make them *liable to damnation.* If they be not born free, when are they quitted? By baptiſme, before, or after? He that ſaies *before* or *after*, muſt ſpeak wholly by chance and without pretence of Scripture or tradition, or any ſufficient warrant; and he cannot gueſſe when it is. If in Baptiſme he is quitted, then he that dies before baptiſme, is ſtill under the ſentence, and what ſhall become of him? If it be anſwered, that God will pardon him, ſome way or other, at ſome time or other; I reply, yea, but who ſaid ſo? For if the Scriptures have ſaid that we are all in *Adam* guilty of ſin and damnation, and the Scriptures have told us no wayes of being quit of it, but by baptiſme, and faith in Chriſt; Is it not plainly conſequent

ſequent that til we believe in Chriſt, or at leaſt till in the faith of others, we are Baptiſed into Chriſt, we are reckoned ſtill in *Adam*, not in Chriſt, that is, ſtill we are under damnation, and not heires of heaven but of wrath onely?

5. How can any one bring himſelf into a belief that none can be damned for Original ſin, if it be of this perſwaſion that it makes us liable to damnation; for if you ſay as I ſay, that it is againſt Gods juſtice to damn us for the fault of another, then it is alſo againſt his juſtice to ſentence us to that ſuffering which to inflict is injuſtice. If you ſay it is beleeved upon this account, becauſe Chriſt was promiſed to all mankinde, I reply, that yet all mankinde ſhall not be ſaved; and there are conditions required on our part, and no man can be ſaved but by Chriſt, and he muſt come

come to him or be brought to him, or it is not told us, how any one can have a part in him; and therefore that will not give us the confidence is looked for. If it be at laſt ſaid that we hope in Gods goodneſs that he will take care of innocents, and that they ſhall not periſh, I anſwer, that if they be innocents, we need not appeal to his goodneſſe, for, his *juſtice* will ſecure them. If they be guilty and not innocents, then it is but vain to run to Gods goodneſſe, which in this particular is not revealed; when it is againſt his juſtice which is revealed; and to hope God will ſave them whom he hates, who are gone from him in *Adam*, who are born heires of his wrath, ſlaves of the Devil, ſervants of ſin (for theſe Epithetes are given to all the children of

Adam

Adam, by the opponents in this Queſtion) is to hope for that againſt which his juſtice viſibly is ingaged, and for which I hope there is no ground, unleſſe this inſtance of Divine goodneſſe were expreſſed in revelation; For ſo even wicked perſons on their death-bed are bidden to hope without rule and without reaſon or ſufficient grounds of truſt. But beſides; that we hope in Gods goodneſſe in this caſe is not ill, but I ask, is it againſt Gods goodneſſe that any one ſhould periſh for Original ſin? if it be againſt Gods goodneſſe, it is alſo againſt his juſtice; for nothing is juſt that is not alſo good. Gods goodneſſe may cauſe his juſtice to forbear a ſentence, but whatſoever is againſt Gods goodneſſe, is againſt

God

God, and therefore againſt his juſtice alſo; becauſe every attribute in God is God himſelf: For it is one thing to ſay [This is againſt Gods goodneſſe] and [the contrary is agreeable to Gods goodneſſe] Whatſoever is againſt the goodneſſe of God is eſſentially evil: But a thing may be agreeable to Gods goodneſſe, and yet the other part not be againſt it. For example; It is againſt the goodneſſe of God to hate fools and ideots: and therefore he can never hate them. But it is agreeable to Gods goodneſſe to give heaven to them and the joyes beatifical: and if he does not give them ſo much, yet if he does no evil to them hereafter, it is alſo agreeable to his goodneſſe: To give them Heaven, or not to give them Heaven, though they be contradictories; yet are both agreeable to his goodneſſe. But in contraries

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the caſe is otherwiſe: For though not to give them heaven is conſiſtent with the Divine goodneſſe, yet to ſend them to hell is not. The reaſon of the difference is this. Becauſe to do contrary things muſt come from contrary principles; and whatſoever is contrary to the Divine goodneſſe is eſſentially evil. But to do or not to do, ſuppoſes but one poſitive principle; and the other negative, not having a contrary cauſe, may be wholy innocent as proceeding from a negative: but to ſpeak more plain. Is it againſt Gods goodneſe that Infants ſhould be damned for Original ſin? then it could never have been done, it was eſſentially evil, and therefore could never have been decreed or ſentenced. But if it be not againſt Gods goodneſs that they ſhould periſh in hell, then it may conſiſt with Gods goodneſs; and

then

then to hope that Gods goodneſs will reſcue them from his juſtice, when the thing may agree with both, is to hope without ground; God may be good, though they periſh for *Adams* ſin; and if ſo, and that he can be juſt too; upon the account, of what attribute ſhal theſe innocents be reſcued; and we hope for mercy for them.

6. If *Adams poſterity* be onely liable to damnation, but ſhall never be damned for *Adams* ſin, then all the children of Heathens dying in their infancy, ſhall eſcape as well as baptized Chriſtian children: which if any of my diſagreeing Brethren ſhall affirm, he will indeed ſeem to magnifie Gods goodneſs, but he muſt fall out with ſome great Doctors of the Church whom he would pretend to follow; and beſides, he will be hard put to it, to tell what advantage Chriſtian

Chriſtian children have over Heathens, ſuppoſing them all to die young; for being bred up in the Chriſtian Religion is accidental, and may happen to the children of unbelievers, or may not happen to the children of believers; and if Baptiſme addes nothing to their preſent ſtate, there is no reaſon infants ſhould be baptized; but if it does add to their preſent capacity (as moſt certainly it does very much) then that Heathen infants, ſhould be in a condition of being reſcued from the wrath of God, as well as Chriſtian Infants, is a ſtrange unlookt for affirmative, and can no way be juſtified or made probable, but by affirming it to be againſt the juſtice of God to condemn any for *Adams* ſin. Indeed if it be unjuſt (as I have proved it is) then it will follow, that none ſhall ſuffer damnation by it. But if the

the hopes of the ſalvation of Heathen infants be to be derived onely from Gods goodneſſe, though Gods goodneſſe cannot fail, yet our argument may fail; for it will not follow, becauſe God is good, therefore Heathen infants ſhall be ſaved: for it might as well follow, God is good, therefore Heathens ſhal be no heathens, but all turn Chriſtians. Theſe things do not follow affirmatively. But negatively they do. For if it were againſt Gods Goodneſſe that they ſhould be reckoned in *Adam* unto eternal death, then it is alſo againſt his Juſtice, and againſt God all the way; and then, either we ſhould finde ſome revelation of Gods honour in Scripture, or at leaſt, there would be no principle (ſuch as is this pretence of being guilty of damnation in *Adam*) to conteſt againſt it.

7 But

7. But to come yet closer to the Question, some Good Men and wise suppose, that the *Sublapsarian* Presbyterians can be confuted in their pretended grounds of absolute reprobation, although we grant that *Adams* sinne is damnable to his posterity, provided we say, that though it was damnable, yet it shall never damne us. Now though I wish it could be done, that they and I might not differ so much as in a circumstance, yet *first* it is certain that the men they speake of can never be confuted upon the stock of Gods Justice, because as the one saies, it is just that God should actually damn all for the sin of *Adam*: So the other saies, it is just that God should actually sentence all to damnation; and so there the case is equall: *Secondly*, they cannot be confuted upon the stock of Gods goodnesse; because the emanations of that being wholly

ly arbitrary, and though there are negative measures of it, as there is of Gods Infinity, and we know Gods goodness to be inconsistent with some things, yet thereare no positive measures of this goodnesse; and no man can tell how much it will do for us: and therefore without a revelation, things may be sometimes hoped, which yet may not be presumed; and therefore here also they are not to be confuted: and as for the particular Scriptures, unlesse we have the advantage of essentiall reason taken from the divine Attributes, they will oppose Scripture to Scripture, and have as much advantage to expound the opposite places, as the *Jewes* have in their Questions of the Messias; and therefore *si meos ipse corymbos necterem*, if I might make mine own arguments in their society, and with their leave; I would upon that very account su-

spect

ſpect the uſuall diſcourſes of the effects and Oeconomy of Originall ſinne.

8. For where will they reckon the beginning of Predeſtination? will they reckon it in *Adam* after the fall, or in Chriſt immediately promiſed? If in *Adam*, then they return to the Presbyterian way, and run upon all the rocks before reckoned, enough to break all the World in Pieces. If in Chriſt they reckon it (and ſo they do) then thus I argue. If we are all reckoned in Chriſt before we were borne, then how can we be reckoned in *Adam* when we are born I ſpeak as to the matter of Predeſtination to ſalvation, or damnation; For as for the intermedial temporal evills, and dangers ſpirituall, and ſad infirmities, they are our nature, and might with Juſtice have

been all the portion God had given to *Adam*, and therefore may be so to us, and consequently not at all to be reckoned in this inquiry: But certainly, as to the maine.

9. If God lookes upon us all in Christ, then by him we are rescued from *Adam*; so much is done for us before we were born. For if this is not to be reckoned till after we were borne, then *Adam's* sin prevailed really in some periods, and to some effects for which God in Christ had provided no remedie: for it gave no remedie to children till after they were born, but irremediably they were born children of wrath; For if a remedy were given to children before they were born, then they are born in Christ not in *Adam*; but if this remedy was not given to children before they were born, then it followes, that we were not at first looked upon

upon in Christ, but in *Adam*, and consequently he was *caput prædestinationis* the head of predestination, or else there were two; the one before we were born, the other after. So that *hæret lethalis arundo*: The arrow sticks fast and it cannot be pulled out, unlesse by other instruments then are commonly in fashion. However it be, yet me thinks this a very good probable argument.

As *Adam* sinned before any childe was born, so was Christ promised before; and that our Redeemer shall not have more force upon children, that they should be born beloved and quitted from wrath, then *Adam* our Progenitor shall have to cause that we be born hated and in a damnable condition, wants so many degrees of probability, that it seems to dishonour the mercy of God, and the reputa-

tion of his goodeſſe and the power of his redemption.

For this ſerves as an Antidote, and Antinomy of their great objection pretended by theſe learned perſons: for whereas they ſay, they the rather affirm this, becauſe it is an honour to the redemption which our Saviour wrought for us, that it reſcued us from the ſentence of damnation, which we had incurred. To this I ſay, that the honour of our bleſſed Saviour does no way depend upon our imaginations and weak propoſitions: and neither can the reputation and honour of the Divine goodneſſe borrow aids and artificial ſupports from the diſhonour of his Juſtice; and it is no reputation to a Phyſitian to ſay he hath cured us of an evil which we never had; and ſhall we accuſe the Father of mercies to have wounded us for no other reaſon.

ſon but that the ſon may have the Honour to have cured us? I underſtand not that. He that makes a neceſſity that he may finde a remedie, is like the *Roman* whom *Cato* found fault withal; he would commit a fault that he might begge a pardon; he had rather write bad Greek, that he might make an apologie, then write good latine, and need none. But however; Chriſt hath done enough for us; even all that we did need, and ſince it is all the reaſon in the World we ſhould pay him all honour; we may remember, that it is a greater favour to us that by the benefit of our Bleſſed Saviour, who was the Lamb ſlain from the beginning of the world, we were reckoned in Chriſt, and born in the accounts of the Divine favour; I ſay, it is a greater favour that we were born under the redemption of Chriſt, then under

the ſentence and damnation of *Adam*; and to prevent an evil is a greater favour then to cure it; ſo that if to do honour to Gods goodneſſe and to the graces of our Redeemer, we will ſuppoſe a need, we may do him more honour to ſuppoſe that the promiſed ſeed of the woman did do us as early a good, as the ſin of *Adam* could do us miſchief; and therefore that in Chriſt we are born, quitted from any ſuch ſuppoſed ſentence, and not that we bring it upon our ſhoulders into the World with us. But this thing relies onely upon their ſuppoſitions,

For if we will ſpeak of what is really true and plainly revealed: From all the ſins of all mankinde Chriſt came to redeem us: He came to give us a ſupernatural birth: to tell us all his Fathers will; to reveal to us thoſe glorious

rious promiſes upon the expectation of which we might be enabled to do every thing that is required; He came to bring us grace, and life, and ſpirit; to ſtrengthen us againſt all the powers of Hell and Earth; to ſanctifie our afflictions, which from *Adam* by Natural generation deſcended on us; to take out the ſting of death, to make it an entrance to immortal life; to aſſure us of reſurrection, to intercede for us, and to be an advocate for us, when we by infirmity commit ſin; to pardon us when we repent. Nothing of which could be derived to us from *Adam* by our natural generation; Mankinde now taking in his whole conſtitution, and deſigne is like the Birds of *Paradice* which travellers tell us of in the *Molucco Iſlands*; born without legs; but by a celeſtial power they have a recom-

pence made to them for that defect; and they alwayes hover in the air, and feed on the dew of heaven: so are we birds of *Paradice*; but cast out from thence, and born without legs, without strength to walk in the laws of God, or to go to heaven; but by a power from above, we are adopted in our new birth to a celestial conversation, we feed on the dew of heaven, *the just does live by faith*, and breaths in this new life by the spirit of God. For from the first *Adam* nothing descended to us but an infirm body, and a naked soul, evil example and a body of death, ignorance and passion, hard labor and a cursed field, a captive soul and an imprisoned body, that is, a soul naturally apt to comply with the appetites of the body, and its desires whether reasonable or excessive. and though these things were not

direct

direct ſins to us in their natural abode and firſt principle, yet there are proper inherent miſeries and principles of ſin to us in their emanation. But from this ſtate, Chriſt came to redeem us all by his grace, and by his ſpirit, by his life and by his death, by his Doctrine and by his Sacraments, by his promiſes and by his revelations, by his reſurrection and by his aſcenſion, by his interceding for us and judging of us; and if this be not a conjugation of glorious things great enough to amaze us, and to merit from us all our ſervices, and all our love, and all the glorifications of God, I am ſure nothing can be added to it by any ſuppoſed need of which we have no revelation: There is as much done for us as we could need, and more then we could aske,

Nempe

Nempe quod optanti Divûm promittere nemo
Auderet, volvenda dies en attulit ultro!
Vivite felices animæ quibus est fortuna peracta.

Jam sua—— the meaning of which words I render, or at leaſt recompence with the verſe of a Pſalm.

To thee O Lord I'le pay my vow
My knees in thanks to thee ſhall bow,
For thou my life keepſt from the grave
And do'ſt my feet from falling ſave,
That with the living in thy ſight
I may enjoy eternal light.

Pſal. 56. by Bp. King.

For

For thus what *Ahasuerus* said to *Ester*, *Veteres literas muta, change the old letters*; is done by the birth of our Blessed Saviour. *Eva* is changed into *Ave*, and although it be true what *Ben Sirach* said, *From the woman is the beginning of sin, and by her we all die*, yet it is now chang'd by the birth of our Redeemer, from a woman is the beginning of our restitution, and in him we all live; thus are all the four quarters of the World renewed by the second *Adam*: Ἀνατολὴ, Δύσις, Ἄρκτος, Μεσημβρία, The *East*, *West*, *North*, and *South*, are represented in the second *Adam* as well as the first, and rather, and to better purposes, because if sin did abound, Grace shall superabound.

I have now Madam given to your honour such accounts, as I hope being added to my other papers, may satisfie not onely your Ladiship, but those

thoſe to whom this account may be communicated. Iſhall onely now beg your patience, ſince your Honour hath been troubled with Queſtions, and inquiries, and objections, and little murmurs to hear my anſwers to ſuch of them as have been brought to me.

1. I am complained of, that I would trouble the World with a new thing; which let it be never ſo true, yet unleſſe it were very uſeful, will hardly make recompence for the trouble I put the world to, in this inquiry.

I anſwer; that for the newneſſe of it; I have already given accounts that the opinions which I impugne, as they are no direct parts of the article of Original ſin, ſo they are newer then the truth which I have aſſerted. But let what I ſay ſeem as new as the reformation did, when *Luther* firſt preached againſt indulgences,

gences, the presence of Novelty did not, and we say, ought not to have affrighted him; and therefore I ought also to look to what I say, that it be true, and the truth will prove its age. But to speak freely Madam, though I have a great reverence for Antiquity, yet it is the prime antiquity of the Church; the ages of Martyrs and Holinesse, that I mean; and I am sure that in them, my opinion hath much more warrant then the contrary; But for the descending ages I give that veneration to the great names of them that went before us, which themselves gave to their Predecessors; I honour their memory, I read their books, I imitate their piety, I examine their arguments; for therefore they did write them, and where the reasons of the Moderns and their's seeme equall, I turn the ballance on

the

the elder ſide, and follow them; but where a ſcruple or a grane of reaſon is evidently in the other ballance; I muſt follow that. *Nempe qui ante nos iſta moverunt, non Domini noſtri, ſed Duces ſunt. Seneca. ep. 33.* They that taught of this Article before me, are Good Guides, but no Lords and Maſters; for I muſt acknowledge none upon earth: for ſo am I commanded by my Maſter that is in Heaven; and I remember what we are taught in *Palingenius*, when wee were boyes.

Quicquid Ariſtoteles, vel quivis dicat eorum,
Dicta nihil moror à vero cum fonte recedunt:
Sæpe graves magnoſq; viros, famamq; verendos
Errare & labi contingit, plurima ſecum
Ingenia in tenebras conſueri nominis alti,
Authores ubi connivent deducere eaſdem.

If

If *Ariſtotle* be deceiv'd, and ſay that's true,
What nor himſelf, nor others ever knew,
I leave his text, and let his Schollers talke
Till they be hoarſe or weary in their walke:
When wiſe men erre, though their fame ring like Bells,
I ſcape a danger when I leave their ſpells.

For although they that are dead ſome ages before we were borne, have a reverence due to them, yet more is due to truth that ſhall never die: and God is not wanting to our induſtry any more then to theirs; but bleſſes every age with the underſtanding of his truths. *Ætatibus omnibus, omnibus hominibus communis ſapientia eſt, nec illam ceu peculium licet antiquitati gratulari.* All ages

ages, and all men have their advantages in their inquiries after truth; neither is wiſedome appropriate to our Fathers. And becauſe even wiſe men may be deceived, and therefore that when I find it, or ſuppoſe it ſo (for that's all one as to me and my dutie) I muſt go after truth where ever it is; certainly it will be leſſe expected from me to follow the popular noiſes and the voices of the people, who are not to teach us, but to be taught by us: and I believe my ſelf to have reaſon to complain when men are angry at a doctrine becauſe it is not commonly taught; that is, when they are impatient to be taught a truth, becauſe moſt men do already believe a lie; *recti apud nos locum tenet error ubi publicus factus eſt*, So *Seneca* (*Epiſt.* 123.) complained in his time: it is a ſtrange title to truth which error can pretend, for its being publick; and we refuſe to follow

follow an unuſuall truth; *quaſi honeſtius ſit quia frequentius*, and indeed it were well to do ſo in thoſe propoſitions who have no truth in them but what they borrow from mens opinions, and are for nothing tollerable, but that they are uſuall.

Object. 2. But what neceſſity is there in my publication of this doctrine, ſuppoſing it were true; for all truths are not to be ſpoken at all times; and if a truth gives offence, it is better to let men alone, then to diſturb the peace.

I anſwer with the labouring mans Proverb; a pennyworth of eaſe is worth a Penny at any time; and a little truth is worth a little Peace, every day of the weeke: & *cæteris paribus*, Truth is to be preferred before Peace; not every trifling truth to a conſiderable peace; but if the truth be material, it makes recompence, though it brings a great noiſe along with

with it; and if the breach of Peace be nothing but that men talke in Private, or declame a little in publicke; truly then (Madam) it is a very pittifull little proposition, the discovery of which in truth will not make recompence for the pratling of disagreeing Persons. Truth and Peace make an excellent yoke; but the *truth of God* is alwayes to be preferred before *the Peace of men*, and therefore our Blessed Saviour came *not to send Peace, but a sword*; That is, he knew his doctrine would cause great devisions of heart; but yet he came to perswade us to Peace and Unity. Indeed if the truth be cleare, and yet of no great effect in the lives of men, in government, or in the honour of God, then it ought not to break the Peace; That is, it may not run out of its retirement, to disquiet them, to whom their rest is better then that knowledge. But if

it

it be brought out already, it muſt not be deſerted poſitively, though peace goes away in its ſtead. So that peace is rather to be *deſerted*, then any truth ſhould be *renounced* or *denied*; but Peace is rather to be *procured* or *continued*, then ſome truth offer'd. This is my ſence (Madam) when the caſe is otherwiſe then I ſuppoſe it to be at preſent. For as for the preſent caſe, there muſt be two when there is a falling out, or a peace broken; and therefore I will ſecure it now; for let any man diſſent from me in this Article, I will not be troubled at him; he may doe it with liberty, and with my charity. If any man is of my opinion, I confeſſe I love him the better; but if he refutes it, I will not love him leſſe after then I did before: but he that diſſents, and reviles me, muſt expect from me no other kindneſs but that I forgive him, and pray for him,

and

and offer to reclaim him, and that I resolve nothing shall ever make me either hate him, or reproach him: and that still in the greatest of his difference, I refuse not to give him the communion of a Brother; I believe I shall be chidden by some or other for my easinesse, and want of fiercenes, which they call Zeal, but it is a fault of my nature; a part of my Original sin:

Vnicuiq; dedit vitium Natura Creato,
Mî Natura aliquid semper amare dedit. Propert.

Some weakneſſe to each man by birth descends,
To me too great a kindneſſe Nature lends.

But if the Peace can be broken no more then thus; I suppose the truth which

which I publiſh will do more then make recompence for the noiſe that in Clubs and Conventicles is made over and above. So long as I am thus reſolved; there may be injury done to me, but there can be no duell, or loſſe of Peace abroad. For a ſingle anger, or a diſpleaſure on one ſide, is not a breach of peace on both; and a Warre cannot be made by fewer, then a bargain can; in which alwaies there muſt be two at leaſt.

Object. 3. But as to the thing; If it be inquired τὶς λόγ@ εἰς ὀικο δομείαν χρείας; what profit, what uſe, what edification is there, what good to ſouls, what honour to God by this new explication of the Article? I anſwer; that the uſuall Doctrines of Originall ſinne are made the great foundation of the horrible propoſition concerning abſolute Reprobation; the conſequences of its reproach God with injuſtice, they

they charge God fooliſhly, and deny his Goodneſs and his Wiſdom in many inſtances: and whatſoever can upon the account of the Divine Attributes be objected againſt the fierce way of Abſolute Decrees; all that can be brought for the reproof of their uſuall Propoſitions concerning Originall ſinne. For the conſequences are plaine; and by them the neceſſity of my Doctrine, and its uſefulneſſe may be underſtood.

For 1. If God decrees us to be born ſinners; Then he makes us to be ſinners: and then where is his goodneſſe?

2. If God does damne any for that, he damnes us for what we could not help, and for what himſelf did, and then where is his Juſtice?

3. If God ſentence us to that Damnation, which he cannot in juſtice inflict, where is his Wiſdome?

4. If

4. If God for the sinne of *Adam* brings upon us a necessity of sinning; where is our liberty? where is our Nature? what is become of all Lawes, and of all Vertue and vice? How can men be distinguish'd from Beasts: or the Vertuous from the vitious?

5. If by the fall of *Adam*, we are so wholly ruined in our faculties, that we cannot do any good, but must do evill; how shall any man take care of his wayes? or how can it be supposed he should strive against all vice, when he can excuse so much upon his Nature? or indeed how shall he strive at all? for if all actual sins are derived from the Originall, and then is unavoidable, and yet an Unresistable cause, then no man can take care to avoid any actuall sinne, whose cause is naturall, and not to be declined. And then where is his providence and Government?

6. If God does caſt Infants into Hell for the ſinne of others, and yet did not condemne Devills, but for their owne ſinne; where is his love to mankind?

7. If God chooſeth the death of ſo many Millions of Perſons who are no ſinners upon their own ſtock, and yet ſweares that he does not love the death of a ſinner, *viz.* ſinning with his owne choice; how can that be credible, he ſhould love to kill Innocents, and yet ſhould love to ſpare the Criminall? where then is his Mercie, and where is his Truth?

8. If God hath given us a Nature by derivation, which is wholly corrupted, then how can it be that all which God made is good? for though *Adam* corrupted himſelf, yet in propriety of ſpeaking, we did not; but this was the Decree of God; and then where is the excellency of his

his providence and Power, where is the glory of the Creation?

Because therefore that God is all *goodness*, and *justice*, and *wisedome*, and *love*, and that he governs all things, and all men wisely and holily, and according to the capacities of their natures and Persons; that he gives us a wise law, and binds that law on us by promises and threatnings; I had reason to assert these glories of the Divine Majestie, and remove the hindrances of a good life; since every thing can hinder us from living well, but scarcely can all the Arguments of God and man, and all the Powers of heaven and hell perswade us to strictnesse and severity.

Qui serere ingenuum volet agrum,
Liberet arva priùs fruticibus

Falce rubos, ſilicemq́ reſecet, Boeth.
Vt novâ fruge gravis Ceres eat. lib. 3.
Metr. 1.

He that will ſow his field with
hopefull ſeed,
Muſt every bramble, every thiſtle weed:
And when each hindrance to the
graine is gone,
A fruitfull crop ſhall riſe of corn
alone.

When therefore there were ſo many wayes made to the Devill, I was willing amongſt many others to ſtop this alſo; and I dare ſay, few Queſtions in Chriſtendome can ſay half ſo much in juſtification of their owne uſefulneſſe and neceſsity.

I know (Madam) that they who are of the other ſide doe and will diſavow moſt of theſe conſequences; and ſo doe all the World,

all

all the evils which their adverſaries ſay, do follow from their opinions; but yet all the World of men that perceive ſuch evills to follow from a propoſition, think themſelves bound to ſtop the progreſsion of ſuch opinions from whence they beleeve ſuch evils may ariſe. If the Church of *Rome* did believe that all thoſe horrid things were chargable upon Tranſubſtantiation, and upon worſhipping of Images, which we charge upon the Doctrines, I doe not doubt but they would as much diſowne the Propoſition, as now they doe the conſequents; and yet I doe as little doubt but that we do well to diſown the firſt, becauſe we eſpy the latter: and though the Man be not, yet the doctrines are highly chargable with the evils that follow it may be the men eſpy them not; yet from the doctrines they do certainly follow; and there are not it

the World many men who owne that is evil in the pretence, but many doe ſuch as are dangerous in the effect; and this doctrine which I have reproved, I take to be one of them.

Object. 4. But if Originall ſinne be not a ſinne properly, why are children baptized? and what benefit comes to them by baptiſme?

I Anſwer, as much as they need, and are capable of: and it may as well be asked, Why were all the ſons of *Abraham* circumciſed, when in that Covenant there was no remiſsion of ſins at all; for little things and legal impurities, and irregularities there were; but there being no ſacrifice there but of beaſts, whoſe blood could not take away ſinne, it is certaine and plainly taught us in Scripture, that no Rite of *Moſes* was expiatory of ſinnes. But ſecondly. This Objection can preſſe nothing at all; for why was Chriſt

Christ baptized, who knew no sinne? But yet so it behoved him to fulfill all Righteousnesse. 3. Baptisme is called *regeneration*, or the *new birth*; and therefore, since in *Adam* Children are borne onely to a naturall life and a Naturall death, and by this they can never arrive at Heaven, therefore Infants are baptized, because until they be borne anew, they can never have title to the Promises of Jesus Christ, or be heirs of heaven, and coheir's of Jesus. 4. By Baptisme Children are made partakers of the holy Ghost, and of the grace of God; which I desire to be observed in opposition to the *Pelagian* Heresy, who did suppose Nature to be so perfect, that the Grace of God was not necessary, and that by Nature alone, they could go to heaven; which because I affirm to be impossible, and that Baptisme is therfore necessary, because nature is

insufficient, and Baptisme is the great chanel of grace; there ought to be no envious and ignorant load laid upon my Doctrine, as if it complied with the *Pelagian*, against which it is so essentially and so mainly opposed in the main difference of his Doctrine. 5. Children are therefore Baptized, because if they live they will sinne, and though their sins are not pardoned before hand, yet in Baptisme they are admitted to that state of favour, that they are within the Covenant of repentance and Pardon: and this is expresly the Doctrine of St. *Austin, lib. 1. de nupt. & concup. cap. 26. & cap. 33. & tract. 124. in Johan.* But of this I have already given larger accounts in my Discourse of Baptisme. *part. 2 p.* 194. in the great Exemplar. 6. Children are baptized for the Pardon even of Originall sin; this may be affirmed *truly*, but yet

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improperly: for ſo far as it is imputed, ſo farr alſo it is remiſſible; for the evill that is done by *Adam*, is alſo taken away in Chriſt; and it is imputed to us to very evill purpoſes, as I have already explicated: but as it was among the *Jewes* who believed then the ſinne to be taken away, when the evill of puniſhment is taken off; ſo is Originall ſinne taken away in Baptiſme; for though the Material part of the evill, is not taken away, yet the curſe in all the ſons of God is turn'd into a bleſsing, and is made an occaſion of reward, or an entrance to it. Now in all this I affirme all that is true, and all that is probable: for in the ſame ſenſe, as Originall ſtaine is a ſinne, ſo does Baptiſme bring the Pardon. It is a ſinne metonymically, that is, becauſe it is the effect of one ſinne, and the cauſe of many; and juſt ſo in baptiſme it is taken away, that it is now

the matter of a grace, and the opportunity of glory; and upon these Accounts the Church Baptizes all her Children.

Object. 5. But to deny Originall sinne to be a sinne properly and inherently, is expresly against the words of *S. Paul* in the 5. Chapter to the *Romanes*, *If it bee, I have done; but that it is not, I have these things to say.* 1. If the words be capable of any interpretation, and can be permitted to signifie otherwise then is vulgarly pretended, I suppose my self to have given reasons sufficient, why they ought to be. For any interpretation that does violence to right Reason, to Religion, to Holinesse of life, and the Divine Attributes of God, is therefore to be rejected, and another chosen; For in all Scriptures, all good and all wise men doe it.

2. The words in question [*sin*] and

and [*ſinner*] and [*condemnation*] are frequently uſed in Scripture in the leſſer ſenſe, and [*ſin*] is taken for the puniſhment of *ſin*; and [*ſin* is taken for him who bore the evil of the *ſinne*, and [*ſin*] is taken for legal impurity; and for him who could not be guilty, even for Chriſt himſelf; as I have proved already: and in the like manner [*ſinners*] is uſed, by the rule of Conjugates and denominatives; but it is ſo alſo in the caſe, of *Bathſheba* the Mother of *Solomon*. 3. For the word [*condemnation*,] it is by the Apoſtle himſelf limited to ſignifie his temporal death; for when the Apoſtle ſayes *Death paſſed upon all men, in as much as all men have ſinned*; he muſt mean *temporal death*; for eternal death did not paſſe upon all

1 *Kings*. 1. 21.
Zech. 14. 19.
2 *Cor*. 5. 21.
Iſai. 53. 10.
Hebr. 9. 28.
1 *Kings*. 1. 21.

men,

men; and if he means *eternal death* he must not mean that it came for *Adams* sin; but *in as much as all men have sinned*, that is, upon all those upon whom eternal death did come, it came because they also have sinned. 4. The Apostle here speaks of sin *imputed*; therefore not of sin *inherent*: and if imputed onely to such purposes as he here speaks of, *viz.* to temporal death, then it is neither a sin properly, nor yet imputable to Eternal death so far as is or can be inplyed by the Apostles words. 5. The Apostles sayes; *by the disobedience of one many were made sinners*: so that it appears that we in this have no sin of our own, neither is it at all our own *formally* and *inherently*; for though efficiently it was his, and effectively ours as to certain purposes of imputation; yet it could not be a sin to us formally; because

it was *Vnius inobedientia*, the disobedience of one man, therefore in no sense, could it be *properly* ours. 6. Whensoever another mans sin is imputed to his relative, therefore because it is anothers and imputed, it can go no further but to effect certain evils to afflict the relative, but to punish the cause; not formally to denominate the descendant or relative to be a sinner; for it is as much a contradiction to say that I am formally by him a sinner, as that I did really do his action. Now *to impute*] in Scripture, it signifies to reckon as if he had done it; *Not to impute* is to treate him so as if he had not done it. So far then as the imputation is, so far we are reckoned as sinners; but *Adams* sin being by the Apostle signified to be imputed but to the condemnation or sentence to a temporal

poral death; ſo far we are ſinners in him, that is, ſo as that for his ſake death was brought upon us; And indeed the word [*imputare*] to impute] does never ſignifie more, nor alwayes ſo much. *Imputare verò frequenter ad ſignificationem exprobrantis accedit, ſed citra reprehenſionem*, ſayes *Laurentius valla*; It is like an exprobation, but ſhort of a reproof; ſo *Quintilian*. *Imputas nobis propitios ventos, & ſecundum mare, ac civitatis opulentæ liberalitatem.* Thou doeſt impute, that is, upbraid to us our proſperous voyages, and a calm Sea, and the liberality of a rich City. *Imputare* ſignifies oftentimes the ſame that *computare*; to reckon or account: *Nam hæc in quartâ non imputantur*, ſay the Lawyers, *they are not imputed*, that is, they are not computed or reckoned. Thus *Adams* ſin is imputed to us, that is, it is put into our rec-

reckoning, & when we are ſick and die, we pay our Symbols, the portion of evil that is laid upon us: and what *Marcus* ſaid, I may ſay in this caſe with a little variety *legata in hæreditate--- ſive legatum datum ſit hæredi, ſive percipere, ſive deducere vel retinere paſſus eſt, ei imputantur*: the the legacy whether it be given or left to the heire, whether he may take it or keep it, is ſtill imputed to him; that is, *it is within his reckoning*

But no reaſon, no Scripture, no Religion does inforce; and no divine Attribute does permit that we ſhould ſay that God did ſo impute *Adams* ſin to his poſterity, that he di really eſteem them to be guilty of *Adams* ſin; equally culpable, equally hateful; For if in this ſenſe it be true that in him we ſinned; then we ſinn'd as he did, that is, with the ſame malice, in the ſame action;

on; and then we are as much guilty as he; but if we have sinned lesse, then we did not *sin in him*; for to sinne in him, could not by him be lessen'd to us; for what we did in him we did by him, and therefore as much as he did; but if God imputed this sin lesse to us then to him, then this imputation supposes it onely to be a collateral and indirect account to such purposes as he pleased: of which purposes we judge by the analogy of faith, by the words of Scripture, by the proportion and notices of the Divine Attributes. 7. There is nothing in the designe or purpose of the Apostle that can or ought to infer any other things; for his purpose is to signifie that by mans sin death entred into the world; which the son of *Sirach Eccluſ.* 25. 33. expresses thus; *à muliere factum eſt initium peccati, & inde eſt quod morimur*;

from the woman is the beginning of ſinne; and from her it is that we all die: and again, *Eccluſ.*1.24. *by the envie of the Devil death came into the world*; this evil being Univerſal, Chriſt came to the world, and became our head, to other purpoſes, even to redeem us from death; which he hath begun and will finiſh, and to become to us our Parent in a new birth, the Author of a ſpiritual life; and this benefit is of far more efficacy by Chriſt, then the evil could be by *Adam*; and as by *Adam* we are made ſinners: ſo by Chriſt we are made righteous; not juſt ſo; but ſo and more, and therefore as our being made ſinners, ſignifies that by him we die, ſo being by Chriſt made righteous muſt at leaſt ſignifie that by him we live: and this is ſo evident to them who read Saint *Pauls* words

*Rom.*5.

Rom. 5. from verſe 12. to verſe 19. incluſively, that I wonder any man ſhould make a farther queſtion concerning them; eſpecially ſince *Eraſmus* and *Grotius* who are to be reckoned amongſt the greateſt, and the beſt expoſitors of Scripture, that any age ſince the Apoſtles and their immediat ſucceſſors hath brought forth, have ſo underſtood and rendred it. But Madam, that your Honour may read the words and their ſenſe together, and ſee that without violence they ſignifie what I have ſaid, and no more; I have here ſubjoyned a paraphraſe of them; in which if I uſe any violence I can very eaſily be reproved.

Rom.

Rom. 5. 12. *As by one man ſinne entred into the world, and Death by ſin: and ſo death paſſed upon all men, for that all have ſinned.*

As by the diſobedience of *Adam*, ſin had it's beginning; and by ſin death, that is, the ſentence and preparations, the ſolennities & addreſſes of death, ſickneſſe, calamity, diminution of ſtrengths, Old age, misfortunes, and all the affections of Mortality, for the deſtroying of our temporall life; and ſo this mortality, and condition or ſtate of death paſs'd actually upon all mankind; for *Adam* being thrown out of paradiſe, and forc'd to live with his Children where they had no trees of Life, as he had in Paradiſe, was remanded to his mortall, naturall ſtate; and therefore death paſſed upon them, mortally ſeized on all; *for that all have ſinned*; that is, the ſin was

was reckoned to all, not to make them guilty like *Adam*; but *Adams* ſinne paſſed upon all, imprinting this real calamity on us all: But yet death deſcended alſo upon *Adams* Poſterity for their own ſins; for ſince all did ſinne, all ſhould die.

13. *For untill the law, ſin was in the World, but ſin is not imputed where there is no law.*

And marvell not that Death did preſently deſcend on all mankind, even before a Law was given them with an appendant penalty, *viz.* With the expreſſe intermination of death; For they did do actions unnaturall and vile enough, but yet theſe things which afterwards upon the publication of the Law were imputed to them upon their perſonall account, even unto death, *were not yet ſo imputed.* For Nature alone gives

gives Rules, but does not directly bind to penalties. But death came upon them before the Law for *Adams* ſin; for with him God being angry, was pleaſed to curſe him alſo in his Poſterity, and leave them alſo in their meere naturall condition, to which yet they diſpos'd themſelves, and had deſerved but too much by committing evill things; to which things, although before the law, death was not threatned, yet for the anger which God had againſt mankind, he left that death which he threatned to *Adam expreſly*, by *implication*, to fall upon the Poſteritie.

14. *Never-*

14. *Nevertheleſſe death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the ſimilitude of* Adam's *tranſgreſſion, who is the figure of him which was to come.*

And therefore it was that death reigned from *Adam* to *Moſes*, from the firſt law to the ſecond; from the time that a Law was given to *one man*, till the time a Law was given to *one nation*; and although men had not ſinn'd ſo grievouſly as *Adam* did, who had no excuſe, many helps, excellent endowments, mighty advantages, trifling temptations, communication with God himſelf, no diſorder in his faculties, free will, perfect immunity from violence, Originall righteouſneſſe, perfect power over his faculties; yet thoſe men, ſuch as *Abel*, and *Seth*, *Noah*, and *Abraham*, *Iſaac* and *Jacob*, *Joſeph*, and *Benja-*

Benjamin, who sinned lesse, and in the midst of all their disadvantages, were left to fall under the same sentence; and this, besides that it was the present Oeconomy of the Divine Providence and Government, it did also like *Janus* looke προσσω καὶ ὀπισσω, it looked forwards as well as backwards, and became a type of Christ, or of him that was to come. For as from *Adam* evill did descend upon his naturall Children, upon the account of Gods entercourse with *Adam*; so did good descend upon the spirituall Children of the second *Adam*.

15. But

15. *But not as the offence, so also is the free gift: for if through the offence of one many be dead much more the grace of God, & the gift by grace, which is by one man Jesus Christ hath abounded unto many.*

This should have been the latter part of a similitude, but upon further consideration, it is found, that as in *Adam* we die, so in Christ we live, and much rather, and much more, therefore I cannot say, *As by one man* [verf. 12.] *so by one man* [verse 15.] *But much more*; for not as the offence, so also is the free gift; for the offence of one did run over unto many, and those many, even as it were all, all except *Enoch*, or some very few more of whom mention peradventure is not made, are already dead upon that account, but when God comes by Jesus Christ to shew mercy to mankind, he does

does it in much more abundance; he may be angry to the third and fourth generation, in them that hate him, but he will ſhew mercy unto thouſands in them that love him; to a thouſand generations, and and in ten thouſand degrees; ſo that now although a compariſon proportionate was at firſt intended, yet the river here riſes far higher then the fountain; and now no argument can be drawn from the ſimilitude of *Adam* and Chriſt, but that as much hurt was done to humane nature by *Adams* ſin, ſo very much more good is done to mankinde by the incarnation of the Son of God.

16. *And not as it was by one that sinned, so is the gift; for the judgement was by one to condemnation, but the free gift is of many offences unto justification* } And the first disparity and exceſſe is in this particular: for the judgment was δι' ἑνὸς ἁμαρτήσαντος, & ἐξ ἑνὸς παραπτώματος, by one man ſinning one ſin; that one ſin was imputed; but by Chriſt, not onely one ſin was forgiven freely, but many offences were remitted unto juſtification; and ſecondly, a vaſt diſparity there is in this; that the deſcendants from *Adam* were perfectly like him in nature, his own real natural production, and they ſinned (though not ſo bad) yet very much, and therefore there was a great parity of reaſon that the evil which was threatened to *Adam*, and not to his children

children ſhould yet for the likeneſs of nature and of ſin deſcend upon them. But in the other part the caſe is highly differing; for Chriſt being our Patriarch in a ſpiritual birth, we fall infinitely ſhort of him, and are not ſo like him as we were to *Adam*, and yet that we in greater unlikelineſſe ſhould receive a greater favour, this was the exceſſe of the compariſon, and this is the free gift of God.

17. *For if by one offence* [*ſo it is in the Kings MS. or,*] *if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſſe, ſhall reign in life by one Jeſus Chriſt.*

And this is the third degree, or meaſure of exceſſe of efficacy on Chriſts part, over it was on the part of *Adam.* For if the ſin of *Adam* alone could bring death upon the world, who by imitation of his tranſgreſſion on the ſtock of their own natural choice did ſin againſt God, though not after the ſimilitude of *Adams* tranſgreſſion: much more ſhall we, who not onely receive the aides of the ſpirit of grace, but receive them alſo in an abundant meaſure, receive alſo the effect of all this, even to reign in life by one Jeſus Chriſt.

18. There-

18. *Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousnesse of one, the free gift came upon all men unto justification of life.* Therefore now to return to the other part of the similitude where I began; although I have shown the great excesse and abundance of grace by Christ, over the evil that did descend by *Adam*; yet the proportion and comparison lies in the main emanation of death from one, and life from the other; [*judgement unto condemnation*] that is, the sentence of death came upon all men by the offence of one; even so, by a like Oeconomy and dispensation, God would not be behind in doing an act of Grace, as he did before of judgmenr: and as that judgement was not to condemna-

tion by the offence of one: ſo the free gift, and grace came upon all to juſtification of life, by the righteouſneſſe of one.

19. *For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.* } The ſum of all is this; by the diſobedience of one man καθεσταθησαν οἱ πολλοι many were conſtituted or put into the order of ſinners they were made ſuch by Gods appointment, that is, not that God could be the Author of a ſin to any, but that he appointed the evill which is the conſequent of ſin, to be upon their heads who deſcended from the ſinner: & ſo it ſhall be on the other ſide; for by the obedience of one, even of Chriſt, many ſhall be made, or conſtituted righteous. But ſtill this muſt be with a ſuppoſition of what was ſaid before, that

that there was a vaſt difference; for we are made much more righteous by Chriſtt, hen we were ſinners by *Adam*; and the life we receive by Chriſt ſhall be greater then the death by *Adam*; and the graces we derive from Chriſt, ſhall be more and mightier then the corruption and declination by *Adam*; but yet as one is the head, ſo is the other: one is the beginning of ſinne and death, and the other of life and righteouſneſſe.

Now the conſequent of this diſcourſe muſt needs at leaſt be this; that it is impoſſible that the greateſt part of mankinde ſhould be left in the eternal bonds of hell by *Adam*; for then quite contrary to the diſcourſe of the Apoſtle, there had been abundance of ſin, but a ſcarcity of grace; and the acceſſe had been on the part of *Adam*, not on the part of Chriſt, againſt which he ſo

mightily and artificially contends: ſo that the *Presbyterian* way is perfectly condemned by this diſcourſe of the Apoſtle; and the other more gentle way, which affirmes that we were ſentenc'd in *Adam* to eternal death, though the execution is taken off by Chriſt, is alſo no way countenanced by any thing in this Chapter; for that the judgement which for *Adams* ſin came unto the condemnation of the world, was nothing but *temporal death*, is here affirmed; it being in no ſenſe imaginable that the death which here Saint *Paul* ſayes *paſſed upon all men*, and which *reigned from Adam* to *Moſes*, ſhould be eternal death; for the Apoſtle ſpeaks of that death which was threatened to *Adam*; and of ſuch a death which was afterwards threatened in *Moſes* Law; and ſuch a death which fell even upon the moſt righteous of *Adams* poſterity,

posterity, *Abel*, and *Seth*, and *Methuſela*, that is, upon them who did not ſin after the ſimilitude of *Adams* tranſgreſſion. Since then, all the judgement which the Apoſtle ſaies, came by the ſin of *Adam*, was expreſsly affirmed to be death temporal, that God ſhould ſentence mankinde to eternal damnation for *Adams* ſin, though in goodneſſe thorough Chriſt he afterwards took it off; is not at all affirm'd by the Apoſtle; and becauſe in proportion to the evil, ſo was the imputation of the ſin, it follows that *Adams* ſin is ours metonymically and improperly; God was not finally angry with us, nor had ſo much as any deſignes of eternal diſpleaſure upon that account; his anger went no further then the evils of this life, and therefore the imputation was not of a proper guilt, for that might juſtly have paſſed beyond

our grave; if the ſin had paſſed beyond a metonymie, or a juridical, external imputation. And of this God and Man have given this further teſtimony; that as no man ever impoſed penance for it; ſo God himſelf in nature did never for it afflict or affright the conſcience, and yet the Conſcience never ſpares any man that is guilty of a known ſin.

Extemplo quodcunque malum committitur, ipſi
Diſplicet Authori,

He that is guilty of a ſin
ſhal rue the crime that he lies in.

And why the Conſcience ſhall be for ever at ſo much peace for this ſin, that a man ſhall never give one groan for his ſhare of guilt in *Adams* ſin, unleſſe ſome or other

ſcares.

ſcares him with an impertinent propoſition; why (I ſay) the Conſcience ſhould not naturally be afflicted for it, nor ſo much as naturally know it, I confeſſe I cannot yet make any reaſonable conjecture, ſave this onely, that it is not properly a ſin, but onely metonymicall and improperly. And indeed there are ſome whole Churches which think themſelves ſo little concern'd in the matter of Original ſin, that they have not a word of it in all their Theology: I mean the Chriſtians in the *Eaſt-Indies*, concerning whom *Fryer Luys de Urretta* in his Eccleſiaſtical ſtory of *Æthiopia*, ſaies, that the Chriſtians in *Æthiopia*, unde the Empire of *Preſtre Juan*, never kept the immaculate conception of the *Virgin Mary* [*no ſe entremetieron en eſſas Teologias del peccado Original: porque nunca tuvieron los entendimientos may*

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metafiſicos, antes como gente afable, benigna, Vana, de entendimientos converſables, y alaguenos, ſeguian la dotrina de los Santos antiguos, y de los ſagrados Concilies, ſin diſputas, ni diferencias] nor do they inſert into their Theology any propoſitions concerning Original ſin, nor trouble themſelves with ſuch Metaphyſical contemplations; but being of an affable, ingenuous, gentile comportment, and underſtanding, follow the Doctrine of the primitive Saints and Holy Councels without diſputation of difference, ſo ſayes the ſtory. But we unfortunatly trouble our ſelves by raiſing ideas of ſin, and afflict our ſelves with our own dreams, and will not beleeve but it is a viſion. And the height of this imgination hath wrought ſo high in the Church of *Rome*, that when they would do great honours to the Virgin *Mary*, they were

pleas'd

pleas'd to allow to her an immaculate conception without any Original ſin, and a Holy-day appointed for the celebration of the dream. But the Chriſtians in the other world are wiſer, and trouble themſelves with none of theſe things, but in ſimplicity, honour the Divine attributes, and ſpeak nothing but what is eaſy to be underſtood. And indeed religion is then the beſt, and the world will be ſure to have fewer Atheiſts, and fewer Blaſphemers, when the underſtandings of witty men are not tempted, by commanding them to beleeve impoſſible articles, and unintelligible propoſitions; when every thing is believed by the ſame ſimplicity it is taught: when we do not cal that a myſtery which we are not able to prove, and tempt our faith to ſwallow that whole which reaſon cannot chew.

One

One thing I am to obſerve more, before I leave conſidering the words of the Apoſtle. The Apoſtle here having inſtituted a compariſon between *Adam* and Chriſt; that as death came by one, ſo life by the other; *as by one we are made ſinners, ſo by the other we are made righteous*; ſome from hence ſuppoſe they argue ſtrongly to the overthrow of all that I have ſaid; *thus*: Chriſt and *Adam* are compared, therefore as by Chriſt we are made really righteous: ſo by *Adam* we are made really ſinners: our righteouſneſſe by Chriſt is more then imputed, and therefore ſo is our unrighteouſneſſe by *Adam*. To this, beſides what I have already ſpoken in my humble addreſſes to that wiſe and charitable Prelate the Lord Biſhop of *Rocheſter*, delivering the ſenſe and objections of o-

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thers; in which I have declared my ſenſe of the imputation of Chriſt's righteouſneſſe; and beſides, that although the Apoſtle offers at a ſimilitude, yet he findes himſelf ſurpriſed, and that one part of the ſimilitude does far exceed the other, and therefore nothing can follow hence; but that if we receive evil from *Adam*, we ſhall much more receive good from Chriſt; beſides this I ſay, I have ſomething very material to reply to the form of the argument, which is a very trick and fallacy. For the Apoſtle argues thus, *As by Adam we are made ſinners, ſo by Chriſt we are made righteous*; and that is very true, and much more; but to argue from hence [as by Chriſt we are made *really righteous*, ſo by *Adam* we are made *really ſinners*] is to invert the purpoſe of the Apoſtle, (who argues from

from the leſſe to the greater) and to make it conclude affirmatively from the greater to the leſſe in matter of power: as if one ſhould ſay: If a childe can carry a ten pound weight, much more can a man: and therefore whatſoever a man can do, that alſo a childe can do. For though I can ſay, *If this thing be done in a green tree, what ſhall be done in the dry?* yet I muſt not ſay therefore, *If this be done in the dry tree, what ſhall be done in the green?* for the dry try of the Croſſe could do much then the green tree in the Garden of Eden. It is a good argument to ſay; If the Devil be ſo potent to do a ſhrewd turn, much more powerful is God to do good: but we cannot conclude from hence, but God can by his own meer power, and pleaſure ſave a ſoul; therefore the Devil

Devil can by his power ruine one: In a ſimilitude, the firſt part may be, and often is, leſſe then the ſecond; but never greater: and therefore though the Apoſtle ſaid, *as by Adam &c. So by Chriſt &c.* Yet we cannot ſay *as by Chriſt, ſo by Adam*: We may well reaſon thus. As by Nature there is a reward to evil doers; ſo much more is there by God; but we cannot by way of converſion, reaſon thus; As by God there is an eternal reward appointed to good actions; ſo by Nature there is an Eternal reward for evil ones. And who would not deride this way of arguing. As by our Fathers we receive temporal good things; ſo much more do we by God: but by God we alſo receive an immortal Soul; therefore from our Fathers we receive an immortal body.

dy. For not the conſequent of a hypothetical propoſition, but the antecedent is to be the aſſumption of the Syllogiſme; This therefore is a fallacy, which when thoſe wiſe perſons, who are unwarily perſwaded by it, ſhall obſerve, I doubt not but the whole way of arguing will appear unconcluding.

Object. 6. But it is objected that my Doctrine is againſt the ninth Article in the Church of *England*; and that I heare Madam does moſt of all ſtick with your Honour.

Of this Madam, I ſhould not now have taken notice, becauſe I have already anſwered it in ſome additional papers, which are already publiſhed; but that I was ſo de-

delighted to hear and to know that a perſon of your intereſt and Honour, of your zeal and prudence, is ſo earneſt for the Church of *England*, that I could not paſs it by, without paying you that regard and juſt acknowledgment which ſo much excellencie deſerves. But then Madam I am to ſay, that I could not be delighted in your zeal for our excellent Church, if I were not as zealous my ſelf for it too: I have oftentimes ſubſcribed that Article, and though if I had cauſe to diſſent from it, I would certainly do it in thoſe juſt meaſures which my duty on one ſide, and the intereſt of truth on the other would require of me; yet becauſe I have no reaſon to diſagree, I will not ſuffer my ſelf to be ſuppoſed to be of a Differing judgement from my

my Dear Mother, which is the beſt Church of the world. Indeed Madam, I do not underſtand the words of the Article as moſt men do; but I underſtand them as they can be true, and as they can very fairely ſignifie, and as they agree with the word of God and right reaſon. But I remember that I have heard from a very good hand, and there are many alive this day that may remember to have heard it talk'd of publickly, that when Mr. *Thomas Rogers* had in the yeer 1584. publiſhed an expoſition of the 39. Articles, many were not onely then, but long ſince very angry at him, that he by his interpretation had limited the charitable latitude which was allowed in the ſubſcription to them. For the Articles being fram'd in a Church but newly reform'd, in which

which many complied with ſome unwillingneſſe, and were not willing to have their conſent broken by too great a ſtraining, and even in the Convocation it ſelf ſo many being of a differing judgement, it was very great prudence and piety to ſecure the peace of the Church by as much charitable latitude as they could contrive; and therefore the Articles in thoſe things, which were publickly diſputed at that time, even amongſt the Doctors of the Reformation (ſuch were the Articles of predeſtination, and this of Original ſinne) were deſcribed, with incomparable wiſdom and temper; and therefore I have reaſon to take it ill, if any man ſhall denie me liberty to uſe the benefit of the Churches wiſdom; For I am ready a thouſand times to ſubſcribe the Article, if

if there can be juſt cauſe to do it ſo often; but as I impoſe upon no man my ſenſe of the Article, but leave my reaſons and him to ſtruggle together for the beſt, ſo neither will I be bound to any one man, or any company of men but to my lawful Superiours, ſpeaking there where they can and ought to oblige. Madam, I take nothing ill from any man, but that he ſhould think I have a leſſe zeal for our Church then himſelf, and I will by Gods aſſiſtance be all my life confuting him; and though I will not contend with him, yet I will die with him in behalf of the Church if God ſhall call me; but for other little things and miſling arreſts and little murmurs I value none of it.

Quid

Quid verum atque decens curo, & rogo, & omnis in hoc sum;

Condo & compono quod mox depromere possim,

Nullius addictus jurare in verba Magistri:

Quo me cunque rapit tempestas deferor ——

I could translate these also into bad English verse as I do the others; but that now I am earnest for my liberty, I will not so much as confine my self to the measures of feet. But in plain English I mean by rehearsing these latine verses, that although I love every man, and value worthy persons in proportion to their labours and abilities, whereby they can and do serve God

God and Gods Church, yet I inquire for what is fitting, not what is pleasing; I search after wayes to advantage soules, not to comply with humours, and Sects, and interests; and I am tied to no mans private opinion any more then he is to mine; if he will bring Scripture and right reason from any topic, he may govern me and perswade me, else I am free, as he is: but I hope I am before hand with him in this question. I end with the words of *Lucretius*.

Desine quâ propter novitate exterritus ipsâ
Expuere ea animo rationem, sed magis acri
Judicio perpende, & si tibi vera videbuntur.

Dede

Dede manus, aut si falsa est, accinge-re contrà.

Fear not to own whats said, because
'tis true,
Weigh well and wisely if the thing
be true.
Truth and not conquest is the best
reward;
'Gainst falshood onely stand upon
thy guard.

The End.

MADAM,

I Humbly begge you will be pleaſed to entertain theſe papers, not onely as a Teſtimony of my Zeal for truth and peace below, and for the Honour of God above; but alſo

also of my readinesse to seize upon every occasion whereby I may expresse my self to be

Your Honours most obliged and most Humble Servant in the Religion of the H. *Jesus*,

Jer. Taylor.

The *Stationers Postscript* To the READER.

I Am not my self Ignorant, having learned it from those, whose words had in them reason and authority too, that the world is most benefited by those pieces, which with greatest difficulty were gained from the modesty, or severity, or fears of their Authors. The fruits that first drop from the tree, are not the longest ere they rot, and the corn that lies longest in

in the ground, *his quæ solem, his frigora* —— most pleases the Husband-man. I have some confidence, the Reader, who has yet given his name to no sect, will by the excellencies of this discourse I have now presented, be so fairly disposed to receive my excuse, when I tell him that I publish it without the Reverend Authors consent, that he will become rather a Patron than an Accuser of that great ambition, he observes in me, to offer something that may instruct him, and please him too. Because so many papers passe the Presse, that deserve to finde it the place of their Burial rather than their birth, I was persuaded, my Charity would have in it something more of merit. I intended a Benefit to the Reader, and if my designe meet with reproof in the Successe, I am sure

it deserved none in its principle, for I shall not misse my aime, if his intentions in receiving instruction be but as cleer as mine were to assist him in my meaner capacity. The Discourse in its own behalf will to the Intelligent give sufficient assurance, that though the Authors consent be wanting, nothing else is, that should come from him to make it intire: for I know what was fitted for the use and made able to endure the judgment of the Honourable person, who was the occasion of this, will with some security passe lesser judgements. And this favour the charitable Reader will the more easily grant me, because it will be a good advantage towards the recovering the favour of the worthy Person, who wote the Discourse; whose displeasure I have reason

to

to fear, I have too far provoked by making his ſecrets publike without his leave. But if the intelligent Reader ſhall receive this little piece with the ſame kindneſſe, as the others, that were ſent from the ſame hand, the pleading of my own cauſe will put me to the leſſe expence of words. And I know the Reverend Author governs all his paſſions with ſuch an excellent charity, and levels all his deſignes of this kinde to that great end of advancing piety, and holy living, that my boldneſſe will the more eaſily find pardon, becauſe the right underſtanding of this Queſtion has a great influence upon all the parts of holy obedience; and the diſcourſes of this Letter, I have good authority to ſay, add much to the clearneſſe and defence of his former writings upon this

Sub-

Subject. The question as it is necessary to be understood now, that it is set on foot, so is it very difficult to all those, that first choose their interest, and then such conclusions as are consistent with that, and frame their arguments and premisses last of all. And no man for this can charge me highly, but he must also affirme, it is fit some things be concealed, that would free the judgements of men from those prejudices of custome, partiality and humour, with which Error hath fortified her self in the understandings of many. The errors of this question are so deere to one kinde of men, that nothing will more provoke their pens, then to be contradicted in this Proposition; and for the advantage of truth and the common benefit, it was my designe, that whatsoever

was

was needful to be ſaid to make the truth more clear, might firſt get poſſeſſion of the underſtandings of men. Which could not, certainly, have been done if I had delayed my hand, till I could, at that great diſtance from me, where he lives, have conſulted with the Author, and received returns from him. And have no leſſe hope, that the Honourable Perſon, into whoſe Cabinet I have too boldly admitted the common eye, will pardon my preſumption, becauſe it is the intereſt of Religion, which is ſo deer to every rightly inſtructed Chriſtian, that they will neither refuſe for its advancement to give up their priviledges, nor their life. And when ſhe feels the benefit of being free'd from thoſe Scruples, which this Diſcourſe was deſigned to remove, ſhe will not conceive her

light

light will be made less by being common, but will be rather pleased, to have obliged, by the emanations of a Pen so learned, all those that shall receive benefit from it.

R. Royston.

The names of some Books and Sermons written by *Jer. Taylor D.D.*

1. Ἐνιαυτὸς, Course of Sermons for all the Sundayes in the yeer, together with a Discourse of the Divine Institution, Necessity, and Separation of the Office Ministerial, in *fol.*
2. The History of the Life and Death of the Ever-blessed Jesus Christ, 2. Edit. in *fol.*
7. The Rules and Exercises of holy living, in 12.
8. The Rule and Exercises of holy dying, in 12.
10. The Golden Grove, or, A Manual of daily Prayers fitted to the dayes of the week, together with a short Method of Peace and Holiness.
11. The Doctrine and practise of Repentance rescued from Popular Errors, in a large 8. Newly published.

The Errata.

PAge. 93. *line ult* its. *r.* it. pag. 13. *l.* 12. and bred *r.* and to be bred. *p.* 134. *l.* 15. *r.* do much *more* then 142. *l.* 17. *expuere ex animo.* 36 *l.* 11. *r.* taken pleasure 61. *l.* 1. was brought off. *r.* was bought off. 85. *l.* 1. presence of novelty. *r.* the pretence of novelty. 99. *l. ult. r.* are not *in.*

Adam's Sin cannot pro-
-perly be ours, but we
are afflicted for his Sin,
as Children born of a
Prodigal Bankrupt that
are miserable, not that
they are guilty of their fa-
-ther's Sin, but it is deriv'd
upon em & reckon'd to evil
events; & in this there can
be no injustice: for God
permits nothing in this case,
but wt by his power & jus-
-tice he might have done
without Adam's Fall — yt
have subjected mankind
to mortality, sorrow, passions &
an Inclination to Sin &
the evils of this Life —
original Corruption the
Effect of Sin, & ye Cause of
many a Stain, but no Sin
we are no A where bid to pray
in ss for ye Pardon of original
Sin, neither is there any Tik
of it in all ye Gospels, neither
was it ever put into any of
ye Early Creeds —